Pam Biog.
Ament, William Scott
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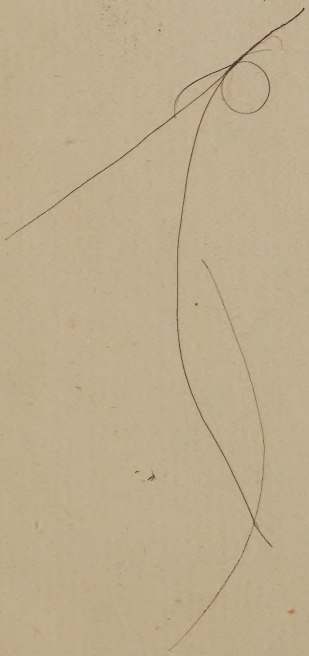
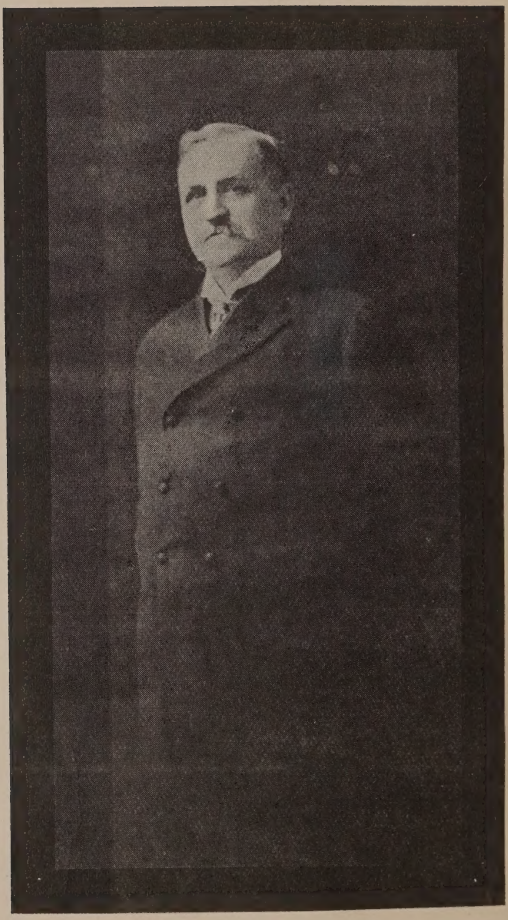
IN MEMORIAM
WILLIAM SCOTT AMENT
1851—1909





William Scott Ament

Born Sept. 14, 1851, in Owosso, Mich.
Died Jan. 6, 1909, in San Francisco, Cal.

William Scott Ament

Addresses

Given at the

Memorial Services

Held at
Teng Shih K'ou Congregational Church,
Peking, China,
Sunday, February Fourteenth,
Nineteen Hundred Nine.

NORTH CHINA UNION COLLEGE PRESS,
TUNGCHOU NEAR PEKING.

NOTE.

The addresses here printed have been prepared partly from the authors' manuscripts and partly from notes. They are printed without regard to these differences and not in the exact order of delivery.

Chinese Service

At Two O'clock.

Hymn,
"Servant of God, Well Done."

Invocation.

Scripture.

"Dr. Ament's Thirty Years of Service in China," Rev. D. Z. Sheffield, D. D.

Prayer, Mr. Gailey.

"Dr. Ament's Character,"
Rev. C. Goodrich, D. D.

Duet,
"The Son of God goes forth to War,"
Rev. and Mrs. A. E. Cunningham.

"Dr. Ament's Country Work,"
Pastor Wang. *

"Dr. Ament as a Friend,"
Rev. A. E. Cunningham.

Chorus,
"For the Lord is Mindful of His Own,"
Union College for Women.

"Dr. Ament as Pastor,"
Pastor Li.

Hymn,
"Forever with the Lord."

Benediction.

* Rev. Mr. Wang was unable to speak.

English Service

At Four Thirty O'clock.

Invocation,

Hymn,
"Ten thousand times ten thousand."

Scripture,
Wisdom of Solomon, III: 1-9.
Rev. F. L. Norris.

"Dr. Ament's Last Sickness,"
Dr. C. W. Young.

"His Last Journey across the Pacific,"
Rev. Lucius Porter.

"William Scott Ament: His Life and Character," Rev. George D. Wilder.

Hymn,
"For all Thy Saints who from their labors rest."

"Dr. Ament as a Fellow Worker,"
Rev. H. H. Lowry, D. D.
Rev. John Wherry, D. D.

Solo,
"The Homeland," F. J. Hall, M. D.

Prayer,
Rev. D. Z. Sheffield, D. D.

Hymn,
"Jerusalem the Golden."

Benediction.

Invocation.

"O LORD our God, help us as we seek to raise our thoughts from this changeful life to the calm eternity in which thou dwellest, and to those things that know no change, save from glory to glory. Lead us to the Rock that is higher than we. Lift us out of our disappointed hopes and broken purposes into the peace of Thy holy and blessed will. Our spirits turn to Thee in humble trust. Amid the decay of visible things, draw nigh unto our fainting souls, O Thou invisible Comforter. As the changes of life leave us poorer and sadder, may we know more of the constancy of thy love and the unfailing riches of Thy sympathy; through Jesus Christ our Lord." "Almighty God, who by the death of Thy dear Son Jesus Christ hast destroyed death, by his rest in the tomb hast sanctified the graves of the saints, and by his glorious resurrection hast brought life and immortality to light; receive we beseech Thee, our unfeigned thanks for that victory over death and the grave which He hath obtained for us and for all who

sleep in Him; and keep us in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in Heaven; in union with Him who is the resurrection and the life, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end."

"We give thanks to Thee and bless Thy holy Name, on behalf of all those whom Thou hast redeemed from this present evil world, who have lived and died in Thy faith and fear, and now rest with Thee. Joyfully believing Thy word, that they who are fallen asleep in Christ are not perished, but being absent from the body are present with the Lord, we thank Thee that there remaineth a rest for the people of God. And we pray that we may be followers of those who through faith and patience inherit the promises. By faith may we come to the heavenly Jerusalem, to the general assembly and Church of the first-born who are written in heaven, and to the spirits of just men made perfect. May our life be hid with Christ in God, that when Christ our life shall appear, we also, may appear with Him in glory. Amen."

Illness and Last Journey.

Dr. C. W. Young, Dr. Ament's physician, gave a short account of the last illness. He thanked the many friends who offered their services during that illness, even though the seriousness of the illness made it often impossible to accept the service. Throughout his illness, Dr. Ament showed the vigorous qualities that marked his life, but bore patiently the limitations that were necessarily required.

Rev. L. C. Porter very briefly referred to the journey to America. Even under serious mental oppression, Dr. Ament showed a constant yearning over his work in China, and especially over his shepherdless flock.

Mr. Wilder.

Dr. Young and Mr. Porter have modestly touched upon some incidents, in a battle royal with death. At last after five months of suffering the spirit of William Scott Ament took its flight. The physical life thus ended Jan. 6, 1909, began A. D. 1851 in Owosso. This is a town of 8000 inhabitants in Southern Michigan, half way between the great lakes on the East and West. It is surrounded by a prosperous farming country. Dr. Ament's parents came as pioneers into the forest wilds and had a hand in taming the wilderness to the use of man. His father, who was not a Christian, died when he was a lad, leaving the one son and a daughter in the care of a sainted mother. That mother brought up her son with true Christian wisdom. When he was fifteen years old he planned to go to thelakes as a sailor, and asked his mother's permission. "Yes, you may go" she said, and then immediatey betook herself to a whole night of prayer that he might change his purpose. The boy knew what she was doing and never again mentioned the plan. So it was no cant or gene-

rality of expression, but the definite statement of a solemn fact when Dr. Ament repeatedly testified, "I owe all I am to my mother's prayers". His love for her and hers for him was exceptionally deep and tender through life. She died in Oberlin last year under the last loving ministrations of Mrs. Ament and the grandson William, but without the beloved son.

Dr. Ament used to say "I like a masterful boy. I try to get such into my schools. They are ready to fight and make trouble but that is the kind that will in the end make leaders in the church." He himself was a masterful boy, full of buoyant spirits, a leader in games and mischief.

Probably a year or two after the sailor life plan was given up, he left the Owosso high school and went to Oberlin, late in the sixties. He often said that he liked sports more than study, but he took an interest in the literary and debating societies and graduated from the classical course in the arts in 1873, at the age of 21. He continued for a time the study of theology at Oberlin, and then went for graduation to the Union Theological Seminary in New York City. He took the degree of B. D. in 1877. Under appointment by the American Board, he was ordained, was

married to Miss Mary Penfield, daughter of the professor of Greek at Oberlin, and came to China in the same year. They stayed for the first winter in Tientsin to study the language and were then located in Pao Ting Fu for about two years. In 1880 he came to Peking as Dr. Blodgett's co-worker. For twenty nine years since then, without any interruption save for furloughs, he has labored in this city, until last year when disease found him using the last ounce of his energy in the summer school for native preachers, while carrying the whole burden of his church work.

Fond of children and they of him, the loss of three of the four born to him was a great grief, relieved by the consolation of a firm Christian faith. The first two, Isaac and Philip, died in infancy, one at Pao Ting Fu and the other at the Western Hills. The only daughter, Emily, died in Peking of diphtheria, a fine girl of nine. He was always very tender toward children who reminded him of his own. When he was taken sick at Pei Tai He last summer the children there were looking forward eagerly to a party to which he had invited them, but which he was unable to consummate. He leaves one son, William, a Junior in Oberlin College. A recent let-

ter from one of his teachers there, written on the day that Will met his parents in San Francisco, says "Will is such a fine fellow! He is popular, a fine football man, a debater, a thorough gentleman and personally very winsome and attractive. I am glad for his mother that she has such a fine stalwart fellow to lean upon". To this we all say Amen!

After the death of the child in Pao Ting Fu, Mrs. Ament was compelled to return to America for her health and a few years later Dr. Ament was called home by the needs of his mother whose daughter had died leaving her with the care of two children. Dr. Ament acted as pastor during these years to the church in Owosso, and also to that in Medina, Ohio. I found that at the latter place he left a strong missionary interest and a warm place in the hearts of the people. His mother refused to keep him longer from his life work and after three years absence he returned to the field in the year '85 or '86 for another term of ten years, when he took his second furlough in '97—'98.

Others, who have known it more closely and constantly than I, will speak of Dr. Ament's career in Peking, yet I cannot refrain from mentioning some of its out-

standing features. His work was in the main strongly evangelistic and pastoral. He believed in the new birth and was never content unless souls were being born again into the kingdom of love under his ministry. A preacher by birth and training, a good speaker of Chinese, his enthusiasm for preaching to the heathen was deep and abiding. The street chapel at Teng Shih K'ou never had a regular paid Chinese preacher, for he was ready to devote his afternoons daily to it, whenever he was at home. His example and precept inspired sufficient voluntary effort by the native Christians to keep the work there going whether he was present or absent. He believed in a "far-flung battle line", and distant trips to the country fields, With a statesman's eye he seized on strategic centers for establishing his out stations. He was unsparing in the use of his own money to open stations. when the home board was constantly unable to develop new work. He not only sought out geographically strategic centers, but he had a knack for finding the influential rich man of a given town or the local bully who tyrannized over the place,or the scholar who led public thought, and by winning the respect of these, he would gain an open door for the gospel.

In these things he was full of resources. At one time he won the local bully who had prevented the renting of a chapel, by negotiating a mule trade with him, after he had learned that his particular weakness was for horse trading. Again he wins a scholar by a judicious use of cards, calls and scholarly books. His straightforward nature could not abide the Chinese custom of using middlemen and he would often astonish friends and foes alike by going to the enemies of the gospel or persecutors of the Christians and settling matters face to face. In his field stretching over 70 li North and 400 li South from Peking, largely through his efforts, there have sprung up four self-supporting churches and fourteen out-stations, with a total membership of 1088.

While mainly engaged in evangelistic effort he was also interested in other forms of work. He believed in Christian education for the Chinese. He was an active member of the Board of Managers of the Peking Uuiversity (Methodist) from the beginning and always had a number of proteges in the college of his own mission at Tung Chou. The large part he took in developing the North China Tract Society and the faithful labors for that organiza-

tion are well known. He was always the friend to be counted on by the different Bible Societies when they had no other representatives on the field. He was interested in the work for the higher classes and by reason of his knowledge of Chinese literature, etiquette and social forms, he was able to enter into intercourse with them and to do much in breaking down prejudices in higher circles and building up confidence among all classes. His active mind was constantly delving in the stores of Chinese history and literature. The result was a number of well-written articles and many lectures on historic themes. He early saw the advantages of the Christian Endeavor Society in developing the infant church and is known as the Father of Christian Endeavor in China.

This great field with its many churches is the enduring memorial of Dr. Ament. Everywhere he made friends, remembered them and followed them with books and messages. In the lowest and most depraved, he saw the hope of a new life. He held on to people when others had long given up hope, still hoping and praying for the turn to a better life. He leaves to us his work and his splendid example. Let us live as he lived.

The first twenty years of his work in Peking followed the ordinary lines of mission work as outlined above and then came the Boxer interruption to the monotony. This cataclysm affected Dr. Ament personally in ways and to a degree experienced perhaps by no other. A year or two after my arrival in China, 1896, Dr. Ament kindly offered to induct me into the mysteries of country campaigning in my field. It was in the rainiest part of August, when streams were swollen beyond their banks and the roads were rivers or quagmires. We travelled on the back of long-legged mules. I remember one day when, after swimming the animals over a river, we were plodding through the mud on a stretch of ninety li between meals, Dr. Ament said, "I enjoy taking my ease in my study and sometimes think I will retire from this sort of roughing it. A literary reputation is a pleasant thing to win. But after all, what China needs most is a great body of Christians among the common people. I know that they can not be secured without some of us burying ourselves out of sight in this country work. I only pray for the grace to be willing to work on without the notice of men." I believe God gave him that grace. He did work on, refusing the

many invitations to enter the literary field. But in this very self-effacement for others his name came to the notice of the world.

In 1900 the Christians of the little country churches, dear to his heart, were decimated by martyrdom, and those who were left had been stripped of their worldly goods. With his strong sense of justice, his personal bravery and his thorough acquaintance with the Chinese leaders in all this district, Dr. Ament was one of the first to seek a reparation for the wrongs that his people had suffered. After consultation with the only authority in existence to which he could appeal, the United States legation, he took abandoned property to feed, clothe and house the hundreds of Chinese dependents that he found on his hands. It was the only thing he could do for them and not to have done it would have branded him a heartless unchristian wretch. He took every means to open the normal arteries of trade in his part of Peking and organized various temporary departments of public service for the good of all. He could not but make mistakes, if he tried to make anything, in those unsettled conditions, and yet he took pains to recognize and repair mistakes. When owners of property used by his people

appeared as they did in a few instances, he made restitution. He paid rent for the houses they used, collected rent from outsiders who resided on the premises and restored these rents to the owners. He preserved shops from plunder and delivered them intact to their owners with payment for goods taken. Those who seek for spots on the sun and find something reprehensible in virtue itself, will point out errors and impute false motives in the work he did, but the sincerity of his motives and the wisdom of his constructive work after the siege have been amply vindicated at the bar of honest Christian opinion. The attack upon him by Mark Twain, partly based upon misinformation, but persisted in after it was corrected, was a blow that sank deep into his soul and he never fully recovered from the pain of it. The instinct born in him to see an accuser face to face and fight it out, drove him to return to the states and he gladly accepted the call of the Board to come home and explain. On the way he called on editors in Japan who had taken up the attack in their columns, but by the time he had reached America, the bitterness had left his soul to a degree, and he refrained from making a fight for his reputation. One of the sublimest exhibitions of human self-

control was that which he made in Hartford, the home city of Mr. Clemens, his chief accuser. Great audiences had waved their approval of his course, notably that at the Christian Endeavor convention in Toronto, so he came to Hartford with the elation of a vindicated man. A throng of three thousand filled the opera house to hear him reply to Mark Twain, many attracted by their desire to see the fight. For the entire evening he poured himself out in an account of mission work in China which thrilled his audience, but he uttered not a word of self-vindication or reprisal. The great popular author who had attacked him was absolutely ignored. Aside from the greatness of soul revealed by this course, it was, perhaps, from the point of view of fighting tactics, the keenest thrust and best answer he could give to his accuser. Certain it is that he thus won the commendation of the public, for he was received with acclaim in the great churches of Boston, New York and Chicago. He was given the seat of honor it the business mens' club in Boston. A similar organization in New York City tendered to him and Major Conger a banquet and reception, where he was given the opportunity to explain the actions that had been

called in question. This return to the states was of the nature of a triumphal march and must have done much to soothe his deeply wounded spirit. None can know the exquisite refinement of agony that the reading of the article by Mark Twain caused him.

On his return to China in 1902 he threw himself with the old time vigor into the work of reconstruction. He adapted himself to the changed conditions in city and country. When street chapel audiences dwindled he resorted to teaching English and to the lecture platform. For two years he maintained a course of weekly lectures in the Teng Shih K'ou Church that attracted men of all classes.These were conducted with the expenditure of much vital force as many of the lectures were his own and he was always ready to take the place of the belated lecturer on a moment's notice.

In the movement toward missionary cooperation he took an active interest and was the Chairman of the important committee on Union at the Shanghai Conference. His work on this committee with the paper on the subject presented at the Conference took much of his strength for a year. His retraction of an unfortunate remark on the

platform of the Conference, was an act of moral courage in the interests of harmony that made one of the dramatic features of the Convention and did much to promote united feeling.

Let us turn now from what he did to what he was. Dr. Ament's mind was prompt in action, keen in memory, well-developed in imaginative and poetic faculties, well-stored with classic literary forms and historic events. These qualities combined with a gift for expression made him a ready and fascinating speaker. He depended not in vain on his fund of information and on the inspiration of the moment to produce attractive and convincing sermons and addresses. When he squared his shoulders and threw back his head with kindling eye, his audiences could expect a mental treat and moral uplift. He had a sympathetic nature constantly overflowing in unostentatious kindliness. His home in Peking and Pei Tai He was ever open to the belated traveller and homeless family. His experience in things Chinese was ever at the service of the helpless sightseer or the fledgling missionary. Many a man in dire straits on a foreign shore will gratefully remember Dr. Ament's help. Even the mistakes he made may be traced to the all

absorbing desire to be friendly and helpful. This power to be friendly, and to make friends, which in the last analysis is the essential feature in human life and duty, was conspicuous in its influence on the Chinese. When the Boxers began to threaten life, the head man of a large grain shop where Dr. Ament often went, offered to hide him. He could not care for any others but he and his clerks would defend Dr. Ament with their lives. We hear on all sides among the non-Christian Chinese "What! Dr. Ament dead! Ai ya! He truly loved us Chinese." He leaves friends among all classes.

He was impatient with Chinese trickery and injustice and often broke out in stern, indignant rebuke. This offended many and yet the repeated testimony of the Chinese is, that he never cherished hatred or laid up resentment. He was generously forgiving and I know that he consciously guarded against pressing an opponent until the iron of bitter hatred should sink into his soul. He always gave a man a chance to save his self-respect.

Another marked characteristic was his lack of jealousy. He had a desire to see the good in others,to rejoice in the success of a fellow worker even when it surpassed

his own. He could appreciate the work of others, and refrained from criticism even when there were points of which he disapproved.

In all the years that I companied with him I never heard word or expression, or saw an act, indicating that he was other than a pure-minded man, harboring nothing unclean in thought. We may believe that he now has the blessing promised the pure in heart.

The *China Times* was baffled in its search for information about Dr. Ament by his modesty, saying,"the late Dr. Ament was a modest man. In the various biographical works of reference relating to the Far East, not a line appears regarding him." That same modesty baffled his friends in learning of his triumphs and brave deeds. We never could get from him the details of these things. We know however that he was a lion in both physical bravery and moral courage. When the Boxer outbreak was preparing he repeatedly faced bands that had vowed to kill him and at least twice they were deterred only by the fear of his revolver. He did this not in a spirit of foolhardiness,but that he might inspirit his frightened flocks by his presence, counsel and prayers. The

Cho Chou official,when the Boxers lay in wait for Dr. Ament at the door of his yamen,took him out the back door exhorting him to save his life and not to trouble about his friends. Vain exhortation! He returned to Peking and, convinced of the gravity of the situation, applied to the United States minister for a soldier guard to rescue the American Board Missionaries assembled in annual meeting at T'ung Chou. The legation guard was deemed too weak to spare any, so he resolved to go alone. With Miss Russell's cart and her trusty servant, he went out into the rain and the night with the word, "If I do not return, tell Mary that all is well." He gathered 17 empty carts and left the city for a fifteen-mile night ride to T'ung Chou, through Boxer-infested country, to save the lives of his friends. His bravery was rewarded by perfect success. The very audacity of the feat shielding from attack until all, 28 souls, were brought to the shelter of the Peking walls. Of all that company, he best knew the real peril and he least of all would flinch from it in the face of duty. In the siege he was scornful of bullets and was impatient of what he considered excessive caution against personal exposure. This physical bravery was

matched as we have seen by a higher moral courage which drove him to face an accuser and often sent him with impetuous zeal into a fight for what he felt to be right. He was a born fighter. He loved a fight and yet he could yield, and could forgive and love and pray for his enemies. The only thing before which he weakened was distress or a woman's tears. These sometimes won him over against his better judgment. His splendid courage stood him in good stead when he faced the last great enemy, Death. It was then that he said, "I am ready to die. I only wish that I had a chance to pass my work over to another."

The basic element of all his lovable and admirable qualities, as well as the secret of his success as a missionary, can be found in a deep conviction of the reality of spiritual things and a genuine love for God and all men. He was deeply religious without cant. He admired the mystics among religious thinkers and had a poetic and mystic strain in his nature tempered by a strong sense of the practical. A sect of mystic perfectionists at Oberlin, made a strong impression on him. Yet he disavowed their perfectionism, and was thoroughly imbued with the doctrines of

the Oberlin school of ethics and theology.

In closing I have the sense of failure to express the significance of Dr. Ament's work and character. I have asked others to supplement my words, but I wish to say for myself, that with the passing of this friend to the other side, I have lost the precious consolation of a true earthly friend in time of despondency, I have lost a high note in the call to noble living, I have lost a great inspiration to hard work and sacrifice for the Master. Lost these! did I say? Nay, they are only removed from sense, idealized, spiritualized, for our friend has but crossed a wider sea than the Pacific and as he entered the farther Golden Gate, the breath of the eternal morning on his bewildered brow has cleared the clouds that lowered over his mental life. When he left us he scarcely recognized his closest friends, yet we believe that now in the radiant light of eternity with clear vision and sympathy unabated he looks on us with the same kindly loving interest as of old, and that he also sees and knows the loved Master for whom he wrought so long and faithfully, yea and for whom he longed. Let us rejoice with him that the longing is now satisfied and that his life is hid with Christ in God.

Dr. Wherry.

DR. AMENT as I knew him seemed to me to combine in himself nearly all the characteristics of a successful missionary. His strong physical frame has already been alluded to, and his ability to endure hardship for long periods of time. It would seem at times that God raises up men of strong physical courage to meet special crises in the church. He was a man for such a time as we had eight years ago. He was the man to go out and bring in those troubled Christians and minister not only to their spiritual but to their bodily needs.

He had a broad and well-stored mind. While he was by no means a book-worm and still less a pedant, yet he had a great mass of information in his mind which he could use readily and to the point. His learning was varied. He took in largely all that was valuable in the thought of the world. Perhaps if there was any specialty it was in the line of modern history. His library was full of books on modern history, and he was especially interested in the little country from which his parents had come— Holland. His library

was lacking in one point which showed the tendency of his mind—there were very few books of fiction in it. All the books were substantial books, and these he had at his tongue's end ready to enforce the doctrines which he proclaimed.

He had a very wide Christian theology. There was nothing sectarian about him. He was catholic in mind. Sometimes his position was not understood by those who held the same views on confederation as he had. He was deeply imbued with the thought of uniting the churches on the great fundamentals of Christianity. He said himself that this would be difficult but believed that men, while disagreeing on smaller points, could still unite on cardinal truths and could maintain one organization on that basis.

He had great faith. He was never discouraged. He believed that the Gospel was adapted to the Chinese and that they were ready to receive the Gospel and that this reception of the Gospel would go from heart to heart until the whole empire should be brought to Christ. He had back of him the power of God. He was ready in his burdens to manifest the spirit of Christ, and he had that personal magnetic charm which made him so acceptable to

the Chinese, not only inside the Church, but also outside.

It seems to me standing here that he should yet be in our midst; a man in the very prime of life; a man who had the knowledge not only of the written but also of the spoken Chinese language. We believe that he is doing higher work now and in due time the reason of his removal will be made plain to us. And although the Church below seems to have been weakened by parting with one of its ministers yet it will be seen that it is not weakened thereby, but strengthened.

Dr. Lowry.

I HAVE been asked as a representative of another mission to give a brief testimony to the life and character of Dr. Ament. This I do willingly. He belonged to all of us; his sympathies and influence were not confined within narrow denominational lines. It was my privilege to be more or less closely associated with Dr. Ament from the time of his first arrival in China. He was a member of the Board of Managers of Peking University from the first meeting to the last. He never failed, when in the city, to attend the meetings of the Board and was ever ready with words of encouragement and counsel.

One could not be even casually associated with Dr. Ament without feeling the prominent traits of his character. The vigor of his brain and body impelled him to constant activity. Though in charge of a large city church, and meeting the demands incident to work in a great missionary center, other duties–translating, numerous committees, Tract and Bible Societies and all that touched the whole problem of missionary work in China—received his

attention and cooperation. Especially were the needy and more neglected country churches the objects of his anxious solicitude. These demanded frequent and protracted trips into the country. Let the critic who writes of the easy life and luxury of the missionary follow this faithful worker around these trips in North China in cart or on horseback, living in Chinese inns or the humble homes of the people, through winter cold or summer heat, and he may learn of a drain on physical endurance and nerve force of which in his ignorance of the meaning of self-denial he never dreamed. I always admired Dr. Ament's willingness and readiness to respond to any call for service. The alertness of his mind and wide range of his reading enabled him to discharge even unexpected duties with credit to himself and profit to others.

His sympathies were broad enough to recognise the value in the work of other missions than his own. All were forces in ushering in the Kingdom for which he himself prayed and labored. He took an active part in all that promoted unity among the missions in China. His views on Federation may be summarized in one paragraph of his remarks in introducing

the discussion at the Shanghai Conference. "Some have said this is a rope of sand. But that sand when melted makes glass through which can be seen the face of God, for love vitalizes. Love of the brethren is the strongest bond known to men, and the gates of hell shall not prevail against it. Love alone can transform human society. It holds in leash the dogs of war, it can direct all the powers of men, and will finally regenerate mankind." It was the love of which he spoke that made him the brother of every missionary and constrained him to pour out his life for the upbuilding of the Church in China.

We have prayed that his life might be spared for future service in the work that had consumed the strength and heart of his mature manhood. He does not return, for the loving Father has plans that reach beyond our narrow vision. His work is not ended. His service has only been transferred to another field, to be continued without pain, fatigue, or misunderstanding. With a broader vision and boundless horizon his strong personality will ever have unlimited scope for activity.

Dr. Sheffield.

THE sad tidings have been recently received of the death of Dr. Ament in Lane Hospital, San Francisco, Jan. 6th. An autopsy revealed the presence of an abscess in the brain. This insidious and ultimately fatal disease began its work during Dr. Ament's vacation at Pei Tai He in July. The manifestation was on the shoulder and breast, necessitating several serious surgical operations. In September there was decided physical improvement, but gradually brain symptoms of an alarming type revealed themselves, and physicians urged that he should be taken to America for special treatment. Dr. Young, who from the first was Dr. Ament's physician in charge, accompanied Mrs. Ament to Shanghai, and Mr. L. C. Porter, but recently arrived on the mission field, continued the journey to San Francisco. During the journey the disease made rapid progress, and at last the release of his spirit from the fetters of a broken body came as a relief to his friends. William S. Ament, their only surviving child, met his parents in San Francisco, and was at his father's side

during his closing days of life. Mrs. Ament and her son took the remains to Dr. Ament's family home at Owosso, Mich., where they were to be interred.

Dr. Ament had already rounded out thirty years of constructive work in China, and he has made his mark,deep and permanent, on the New China, writing his name in the first rank of China's moral and spiritual benefactors. Dr. Ament was a man of rich endowments. He had a body of unusual strength and vigor, a mind of wide culture, of restless activity, and an equally active religious nature. In English he was gifted both as a speaker and writer; with a quick imagination his thoughts clothed themselves, seemingly without effort, in appropriate words, and his living sentences flowed on as a dancing stream, delighting the ear and enriching the minds of hearers. It may be regretted that we have far too little of his English writing, but the major strength of his active life flowed in Chinese channels, and he poured himself out in an abandon of work for the Chinese which we must admire, even though our admiration is mingled with regrets that he did not learn to work with a little more moderation, that added years might have been given to his service a-

mong this people. Dr. Ament was distinguished as an excellent speaker and preacher in the Chinese language. He had a wide and ready vocabulary and with his abounding spontaneity he compelled interest in what he was saying. Few men obtain a mastery of Chinese comparable with their use of their native tongue. This could hardly be said in truth of Dr. Ament, but he stood among the few who had such a mastery of Chinese that he made it a living, mobile medium of great thoughts and noble feelings. Among his most valued gifts to the Christian church, the writer would venture to place the high quality of his sermonic power as a standard to stimulate effort in imitation among the Christian leaders of China.

Dr. Ament's influence upon Chinese life is not to be measured by his words, important as they were, but by his personality. He was a living embodiment of the great truths of the Christian faith; the fire of devotion to the Master and to men was always glowing warm and bright on the secret altars of his heart, and it was this that gave him such rare power to kindle dull and sluggish hearts into life, begetting in them new purposes and arousing new strength for their accomplishment.

His life was bountifully enriched from the same spiritual springs that have enriched the lives of the great spiritual leaders all down the ages. He gripped men with a strong hand because his grip was inspired with a strong conviction of truth. He spoke to men with a personal sense of the urgent issues of life, and his word burned into their convictions. He felt profoundly that a life of fellowship with the Divine life was the only true life, that men are strangers to their fellow men and to themselves until they become acquainted with God. He cleared away difficulties before the minds of inquirers as to the True Road of Life, making the regulation of conduct by the law of right appear to them as the easy and normal way of living. The difficulties were largely of a personal character, to be overcome by right purpose and effort. What weak and ignorant men had accomplished in the past in setting conscience free and making it ruler over the affections, they could accomplish in the present by looking away from self and asking help from the Great Source of all spiritual strength.

Dr. Ament was distinguished for both physical and moral courage. Such courage seemed to be spontaneous in its expression,

springing from a permanent mental habit to do the thing that seemed necessary or right to do without stopping to question as to any possible danger to himself. Following the Boxer upheaval, with his work desolated in all directions, he set himself to the difficult task of bringing order out of confusion with the utmost energy and forgetfulness of self. While the hand of law was still paralyzed he went boldly among the people everywhere demanding a just reparation to the native Christians for their frightful wrongs. He rescued men and women from the hands of their persecutors, gathered together broken families, and set little companies of Christians again in their places, inspiring them with hope and courage in the new conditions of life. He placed the inhabitants and officials of the city of Cho Chou and many outlying villages under deep and lasting gratitude for taking up their cause against a lawless foreign soldiery, hunting out the officials in command and reporting cruel and oppressive conduct.

While Dr. Ament's life was lived preeminently towards the Chinese and for the Chinese, he did not neglect his duties to the foreign community. He could always be counted on to carry his full part of any

public burden, and his inspiring presence will be deeply missed in the councils of his associates. He contributed much, throughout the years, to the interest and success of the Missionary Association; he had a strong hand in the work of the Tract Society; he found time for considerable periods to supervise the work of Bible distribution. In his own mission he was quick to see new opportunities and conditions, and to stimulate his companions to work for results. With his own abounding vitality he begot in the little Christian centers which he established something of his own aggressive spirit, and in a marked degree inspired his native associates with his own enthusiasm for men. The total influence of such a worker can only be weighed in Divine scales, but this quality of sanctified enthusiasm to do good to men in season and out will have decided weight in the total inventory of his activities.

The great Missionary Conference of 1907 will be chiefly remembered for its contribution to the spirit of union among the Protestant denominations and Boards conducting mission work in China. Dr. Ament was one of a small company that started the agitation for mission federation that prepared the way for the suc-

cessful discussion of this question at the Conference. Dr. Ament, as chairman of the Committee on Federation, contributed the paper and important resolutions there adopted. Dr. Ament's theology was thoroughly evangelistic, having its center in a vital faith in the Divine self-revelation in Christ. He respected creeds and confessions for what they expressed of truth to those who gave them form, but he declined in his search for truth to be limited by these definitions. He realized that God's thoughts are higher and deeper that the thoughts of man, and that the true use of the thoughts of men in one generation is not to make a prison-house for the thoughts of men of later generations, but to give them wings and inspiration to reach greater heights and ever widening ranges of truth.

Dr. Ament was a royal friend. His affections went out in full tide toward those who commanded his esteem. His strong masculine nature had an interblended feminine quality in the intensity of his attachments. Children read his sympathy in the sparkle of his face and the dancing shimmer of his eyes. Though sometimes dispirited his normal and habitual temper of mind was that of buoyancy and hope,

and his presence carried with it the ozone of a life at peace with God, with his fellow men and with self. While we can but sorrow at the loss of one of such abounding life, of such wealth of mental and spiritual endowment, we will yet rejoice that such a life has been given to contribute its part to the uplift of China, and that the lives of many have been enriched by so noble and ennobling a companionship.

By special request an obituary notice is here printed in place of Dr. Sheffield's remarks at the Chinese Memorial Service. Dr. Sheffield prepared the notice for the *China Times*.

Dr. Goodrich.

IN THE few minutes given me, I can only speak of a few outstanding features of his character. Let me say first, that while I never thought of myself as belonging to the inner circle of his friends, I yet always loved and admired him, and rejoiced in his work. Dr. Ament had certain rare gifts, and these gifts had their foundation in his character.

1. **He had a passion for saving men.** It appeared in his after-meetings. A service never seemed complete to him, unless some were brought forward to confess Christ. In his frequent visits into the country, he was unceasing in his efforts to save men. The first chapter of John is a chapter of findings. Dr. Ament was constantly looking for men. What but love for men could have given him this passion?

2. **He possessed a rare attractive power.** As Gough was won by a slap on the shoulder, so Dr. Ament won men by his personal touch. And his sympathy was quick and constant.

3. **He had an abandon of courage.** This

was conspicuously shown in the never-to-be-forgotten journey to Tung Chou, to save our little company; and scarcely less, after the siege was over, in going into the country to find any of his flock who might be alive.

4. **He was generous in his thought, and with his purse.** It will never be known how many were the men he helped in trouble.

5. **He had high aims.** These made him a tireless worker in various lines, especially in the long evening hours.

6. **His love for his family was peculiarly deep.** When his brave mother at last required the watchful love and tender nursing or Mrs. Ament, nothing but his love for China, and his consecration to her uplifting, could have held him this side the planet.

Miss Adelaide Newton once wrote, "How I do love the ups and downs in the Psalms"! Dr. Ament, like David, had his ups and downs. But whether up or down, he worked on with tireless energy, till a heavy hand was placed upon him, bidding him to pause.

Farewell, beloved brother. We would not call you back from your rest and crown, even to help us in our pathetic need.

Pastor Li.

DR. AMENT was my pastor and I saw much of him and learned to esteem him very highly. In his pastoral work he took a very wide view of things. He did not simply cherish the Church at Teng Shih K'ou, but his heart longed for work to open up everywhere. He did all he could to attain this end.

In dealing with individuals he showed a very loving heart and never spoke evil of any one. His heart reached out for all. He could easily smooth over difficulties because people felt that he helped them out of love. He made the troubles of others his own and was always ready with good counsel. What labor could not settle, a loving heart could. He could not be limited to one sphere. Whatever needed to be done he did even at great cost to himself. He had great insight,—often a few words from him would show the way out of great difficulties. The secret of this power lay in his deep love for his people and intimate acquaintance with them. He was always ready to share the sorrow and suffering of his people and to spend himself for

them. But his love was never limited to his own church group. He was always striving for a wider Christian growth.

We all know how he worked at great risk to himself in saving his friends in Tung Chou during the Boxer Outbreak. He did no less for his Christians. He went after them, one by one, and also helped outsiders who knew and loved him. After the siege was raised he worked untiringly to pull the church together again, often travelling far into the country and at great risk, to find and care for the Christians. His large powers and unremitting care especially fitted him for this work.

His people loved him. Our best memorial of him will be the carrying on of his work in his spirit of faithful love. His courage never failed and was the source of strength from which he drew the power to overcome.

Even during his illness and when very weak he still carried the church on his heart. He used to call me in once a week to ask about all the work. To the end his heart's desire was to win men to Christ.

Mr. Cunningham.

I FEEL to-day like saying what David said years ago when he lost his great friend: "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan. Very pleasant hast thou been to me ..... how are the mighty fallen!"

In these eighteen years I have known Dr. Ament, our work has been along similar lines—evangelistic or church work. He led the way in many lines of Christian activity. Only in a few of these have I been able to follow. David's admiration for Jonathan strengthened by years, but it sprang almost mature from the first, for he loved the things Jonathan loved, and his heart was drawn out toward this stalwart man of God. Dr. Goodrich has said that our departed bother had the drawing power of a great spiritual magnet. He drew men, all classes of men, by his love and interest in them, and especially in their soul's salvation. In our country field I found the Sanho official, Cheng, had most grateful memories of Dr. Ament,

and well he might, for he probably owed his life to his intercession. In Chi Cho the official spoke enthusiastically of knowing Dr. Ament. The officials all over the county knew and held him in high esteem. The same thing may be said of leading business men, all over the city. They knew him—but not only did they know him—they knew him as a man of superior ability, a man of special talents. They also knew and admired his learning and erudition. Many of them, not only highly esteemed him for these qualities but thought of him most gratefully as a friend, a true friend in need.

With all this however Dr. Ament was not content. He strove to secure their allegiance to Christ, believing firmly that only this would do for them what it was the burning desire of his heart to have done. Like his Master "the zeal of God's House" has eaten him up. How many men I have met in the north city who told me that they had "confessed their sins" at Teng Shih K'ou. This was a tribute to Dr. Ament's faithfulness in endeavouring not to fall short of getting all whom he knew onto the Rock Foundation. I am proud too of his friendship, glad to call him Elder Brother, and to

follow him as he followed the Master.

His work, being wrought in the hearts and lives of men, will endure. He hoped to accomplish much which yet remains undone. He began a great work which must fall to others to carry on. Who will be "baptized for the dead"? Who will take up the heavy burden he has laid down? Who will "follow in his train"? The call today is to you, young men,—especially to those of you for whom he has done much to fit you for life's duties and responsibilities. Here is the way to honor him. Carry on his work of glorifying God and saving souls. "Quit yourselves like men, be strong." His sympathies were broad, embracing all branches of Christian work. He was a general looking at the whole line of battle and working valiantly to gain victory for Christ and over evil of all kinds and forms. He was a pillar in the temple of our God sheltering the multitudes. He stood firm, straight and beautiful.

Heaven is less new and distant now that he has gone thither. It is more attractive and real, being enriched by the added presence of another true and tried friend. Recently a minister in middle life was called upon to lay down his work.

He took his own little boy and baptizing him said: " My boy, God calls me away from earth, you are to take up and carry on the work which I must now lay down. " Today there is a similar call. Our brother and friend has had to lay down a work dearer to him than life. Volunteers are called for to take up the burden, to carry on this work. What will the response be ? We act in the sight of God and men.

The Song of the Mystic.

By Father Ryan.

(This poem was found tacked up in Dr. Ament's desk.)

I WALK down the Valley of Silence—
Down the dim voiceless valley—alone,
And I hear not the fall of a footstep
Around me, save God's and my own,
And the hush of my heart is as holy
As hovers where angels have flown!

Long ago I was weary of voices
Whose music my heart could not win;
Long ago I was weary of places
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human, and sin.

In the hush of the Valley of Silence
I dreamed all the songs that I sing;
And the music floats down the dim valley
Till each finds a word for a wing,
That to hearts, like the dove of the deluge
A message of peace they may bring.

Do you ask me the place of the Valley,
Ye hearts that are furrowed with care?
It lieth afar between mountains,
And God and his angels are there;
And one is the dark mount of Sorrow
And one is the bright mount of Prayer.